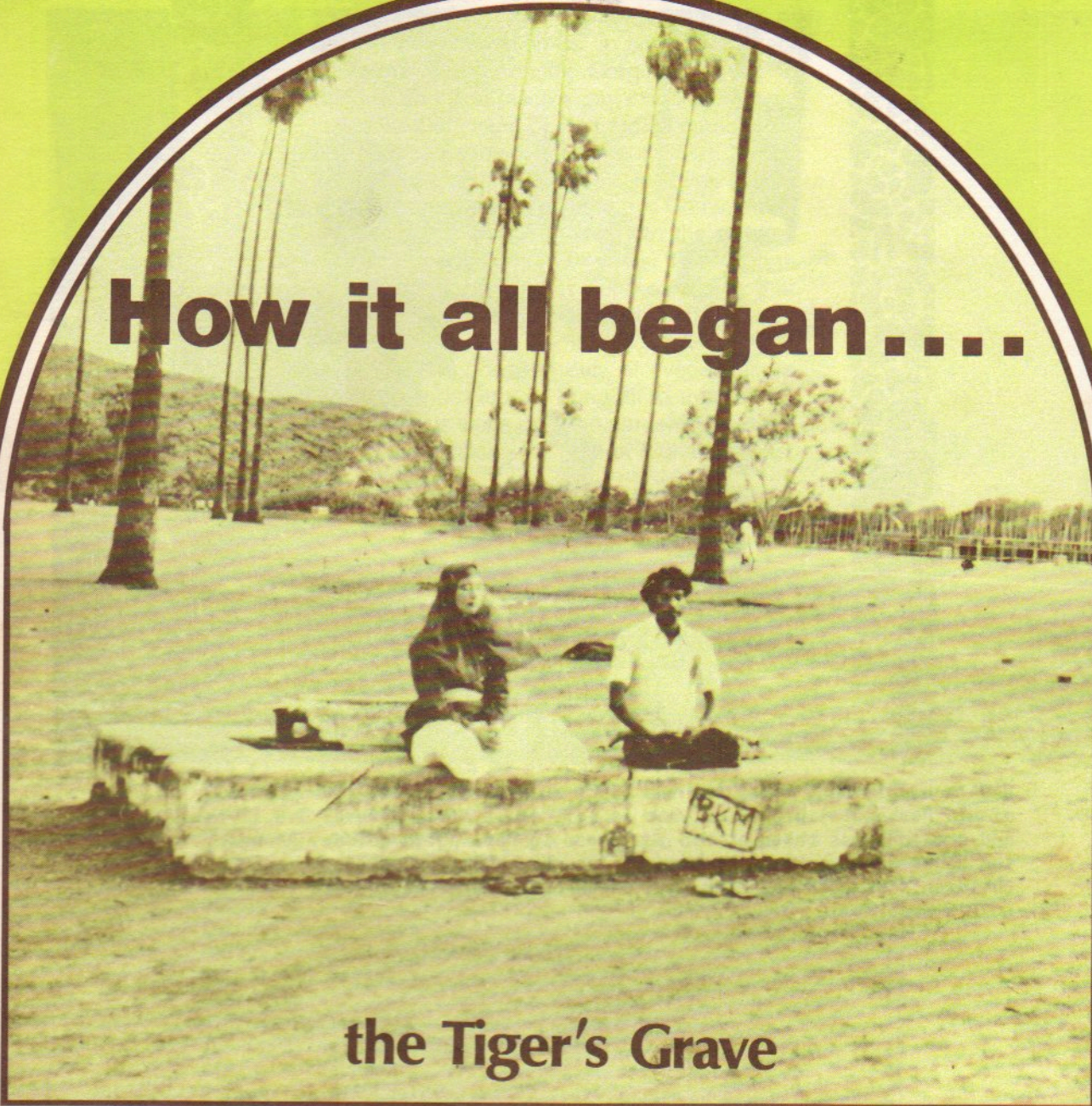


# PRANAM

**How it all began....**



**the Tiger's Grave**

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER    SEPTEMBER VOL. 4 NO. 9 PRICE \$1.00





BABA's books, that is to say the books HE HIMSELF reads. This picture of HIS Personal library (or what is left of it after several C.B.I. raids and a flood) was taken at HIS residence in Patliputra Colony. Amongst the books were works on Western Philosophy, politics, history, and children's stories. Reading such earth-bound material must be the LORD's Svadyaya.



### THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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# His Words fall like rain on granite

Over two years ago (on 26th May 1975) Ac. Pranavananda Avadhuta visited the Lord in jail. At that time several pieces of advice were given. Now seems an appropriate time to repeat one of them. Maybe it will now be heeded through the pressure of circumstances.

"HE said there are six symptoms, if someone possesses any one of them he is termed as a'tata'yi (aggressor). HE enumerated these 'symptoms':  
1) One who takes away your land or property. Previously the field was the source of your livelihood; you would cultivate it and the grains you would grow would provide for you all throughout the year: so one who takes away your field, naturally he wants you to starve, he wants you to die. To live is Dharma, life is Dharma, so one who goes against your life, against your way of existence, forcing you into extinction, is going against Dharma, so you have to put up a fight. 2) One who abducts your wife. If a person abducts your wife he is separating you from your happiness and naturally he is trying to destroy your existence. 3) One who is coming towards you carrying arms. Not just a person threatening you with arms, but the very fact that he is carrying arms and coming towards you, precludes no other motive than an ulterior motive. 4) One who takes away your wealth. 5) One who sets fire to your property. 6) One who administers poison to you. HE continued, "If a person has any of these six signs, he is a'tata'yi (aggressor) and your enemies have got all these six, not just one of the six, which means that your enemies are trying to destroy you in every way - they have got all six symptoms in them, and accordingly you will have to retaliate."

When plans were being made earlier this month to move BA'BA' from Bankipur jail to Hazaribagh jail it was revealed that in the course of doing so BABA was to be murdered. For the meantime, however the nefarious plans of the C.B.I. have been thwarted by our world wide protests. But this is only a postponement. Our enemies remain active.



**(the Revolutionary's) Dictum will be  
'do and be victorious,'  
not 'do or die' or 'do or beget'.**

**~ BABA**

Very soon after the Ananda Nagar Incident Hari Shankar, a family Acarya, was riding in a car with BA'BA'. While driving along Hari Shankar was thinking to himself how much trouble he was having, how difficult life was, and the struggle that Ananda Marga was going through. He was thinking how glorious it would be to die like his brothers at Ananda Nagar. To die in battle would bring an end to all suffering and hardship.

Then Baba turned to him and said, "Hari Shankar, one does not fight the battle in order to die, one fights to win".

"I remember one DMC held in Patna in the year 1970. That was 1st January Dharma Maha Cakra. It was morning darshan of BABA. When BABA came and sat on the dias devotees started singing. One devotee was singing in Hindi which means that BABA I am ever ready to cut off my head and offer to you for I want to please YOU only. Then BABA stopped the song and said that why HE needs HIS devotee's head - if at all needed HE needs only enemies' heads." All the Margiis laughed.

The day is coming very near when either we should remain or they should remain and exploit others. All is done by HIM only. It is HIS Liila. Mahabharata is a good example for us. Certainly righteousness and DHARMA will prevail and will win in the last.

JAI BABA

- An Avadhuta

**VICTORY TO DHARMA!!**

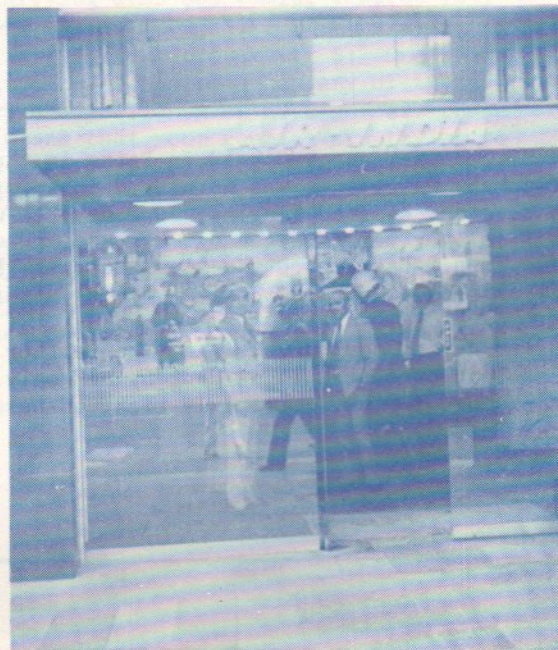




*The masked intruder dashes from the scene of the crime.*



*The Struggle*



*The Aftermath*



# Going the whole hog...?

from our Dharma Correspondent

On the 25th August a person entered the Air India Office in Sydney. He was wearing a tent like veil with slits cut in it for vision and breathing purposes. In his hand he was carrying a shopping bag. Upon reaching the reservation desk at which two booking clerks were seated he produced a pig's head from his shopping bag and placed it on the desk.

Across the pig's forehead (which was dripping with blood) was written the initials "C.B.I." In the pigs snout there were several "Free BA'BA'" pamphlets. Understandably the two clerks at the desk were somewhat upset by this presentation and fled from the room.

The person then threw several satchels of blood around the Air India office splattering the decor. As he approached the door to leave he was suddenly assailed by a member of the Air India staff. He was flung to the ground and was unable to make any strong resistance due to being tangled up in his own rather cumbersome disguise.

It was only moments before police arrived

and apprehended the person. He was taken to a police station and charged with offensive behaviour.

He was quickly bailed out. Next day, he appeared in court.

The police prosecutor described the incident to the court. Having heard the evidence the magistrate presiding stated that because the act was obviously premeditated and planned in some depth (the defendant having obtained a large quantity of blood from the abatoirs) he would not let the defendant off with a fine. The magistrate said he would not make a decision until he had had the report of a probation officer. The magistrate pointed out that the charges (which had now been changed to malicious injury to property and a person, ie. blood stains on the clothes of one member of the Air India staff) carried a maximum sentence of two years in prison.

The case was adjourned until September 8th.

*The incident is pictured opposite.*

## The Consul gets a gift

It is reported by an anonymous person that on the 26th August, the day following the Air India incident, a pig's head was sent by special messenger to the Indian consulate in Sydney. This pig's head too had "C.B.I." written across its forehead. Apparently it was a gift to the Consul from the Spiritualists Sports and Adventurers Club.

The arrival of the pig's head in the Consulate is reported to have caused quite a stir.



# Indian High Commission destroyed by fire

The Indian High Commission in Canberra has been completely destroyed by fire. It is estimated that \$200,000 damage was caused by the blaze.

Sixteen firemen, using four fire engines took one hour to bring the blaze under control.

Scientific squad detectives over the past two days have been sifting through the charred remains looking for clues as to the cause of the blaze.

The acting Indian High Commissioner Mr Rajanikanta Verma said arson could not be ruled out.

The High Commission is now operating from a makeshift office in a garage where a telephone has been installed.

*Opposite: Colonel Iqbal Singh, a Commission official, inside the burnt-out section of the Indian High Commission building.*



CIRCULAR TO ALL MARGIIS  
from the  
SECTORIAL SECRETARY

29 August 56 A.D.

Dear Brothers and Sisters,

Namaskar. I hope you are all well and blissfully inspired these days by BABA's radiant Grace.

By the time this circular reaches you, it is most likely that you all will have heard this morning's news about the tremendous fire which consumed much of the Indian High Commission Building in Canberra. Already Ananda Marga's name is being linked to this episode by innuendo. Please let me state firmly to all of you that our Organization is in no way related to this incident --- as you are all well-aware, we are purely a social-service and spiritual-propagation operation. Should anyone be interested in Ananda Marga's relation to this type of activity, you may please inform the interested party that such conduct is completely outside the scope of our

work. I would also like to remind all Margiis of the important Sectorial circular of November 1975 (recently updated) relating to the manner in which we are to behave with the police. If need be, please be sure to refresh your memory on this vitally important subject. Finally should any golden opportunity arise by Lord's Grace for doing prakar or spreading our sublime Ideology, please be certain to seize it with both hands.

In conclusion, let me say that I am certain that there will be very few sincere Margiis who are saddened by the Canberra news; however, we must remember that it is inhuman to gloat over others' sufferings --- even those of our enemy.  
VAERAGYAMEVANANDAM --- VAERAGYA (DETACHMENT)  
ALONE IS BLISS!

With best wishes

Yours in HIS Holy Name,  
Ac. Abhiik Kumara Brc.  
Acting Sectorial Secy.  
Sydney Sector

ALL GLORY TO GOD!!!

VICTORY TO DHARMA!!!



# DUTY and RESPONSIBILITY

Ac. Abhiik Kumara Brc.

At this time I would like to say just a few words on the subject of duty and responsibility. Many consider these to be one and the same thing, but in fact this is not the case at all. Duty is a far more vast concept. Consider that often it is said, "It is your duty to perform your responsibility," but how rarely we hear "It is your responsibility to perform your duty". Hence we must distinguish between the two as follows: duty is that which one must do as dictated by Dharma (God) through the medium of one's conscience; whereas responsibility is that which one must do as dictated by human beings of rightful authority. This is not to say that either duty or responsibility may be neglected - both are certainly incumbent on us to observe as both are founded on self-denial for the sake of a higher good, however, of the two, duty is the greater and most important concept which encompasses responsibility as, for example, the sky encompasses clouds, or the forest encompasses trees. Responsibility may only be fully understood when taken in consideration of its relation to the greater notion of duty.

Now it may well be asked what should be done in the eventuality of a conflict between

duty and responsibility. First of all it must be stressed that this is not the usual case, by Lord's Grace.

However it may occasionally occur that duty is found to be compelling us in such a way that our responsibility may temporarily suffer or even be impossible to perform. Should this be the case then it may only be said "let conscience be your guide" - in the absence of sky, where would the clouds hang out. Let everything else be lost but never Dharma. Dharma is the fundament and support of our own existence without which human life is in peril.

You know, right after BABA's arrest, He used always to repeat the same message with only slight variation - "I am doing my duty - you do yours". Now to every sincere Margii I would ask have we in fact done our duty - have some of us made the mistake of equating duty and responsibility or have some of us tried to hide from our duty behind the petticoats, textbooks, bank statements or press releases of responsibility? Or is it that we can't see the forest for the trees?

YATO DHARMAH TATO IS'T'AH

Let the flames spread so that the fire may burn brighter!

- An ancient Vedic injunction

BABA: What is your duty?

ARJUNA: AJM work.

BABA: There are many people in the world that dislike AM. It is like the story of the owl. The owl is a bird that lives in the darkness and gets very angry when the sun comes out and ruffles up its feathers in discontent. When the sun goes down it becomes happy again. In the same way people who dislike AM they get upset when they start to see the sun coming out. These people live in the darkness and would prefer to stay there.

*Arjuna (from the U.S.) recently met with BABA*



## SIMPLY SMILING

At the time of the Ray case verdict being given - where Santosananda, Sudevananda and Ranjan Dwivedi were convicted and sentenced to 17 years jail - the spirit of the accused margiis struck amazement into those, such as the CBI, in court. They showed no disappointment at all. The daily newspapers commented, "They were simply smiling when the verdict was given."

## LETTERS from PRISON

### from SANTOSANANDAJI

How gracefully our most beloved Lord, our BABA, has enabled us to realise and feel in the inner most recesses of heart the oneness of our existence, the identity of our beinghood. It is in fact His love for we humans that has generated transcendental love amongst ourselves. He is the secret of our love, our irresistible attraction.

We loved the publications very much. PRANAM & DHARMA are the best amongst our publications, I believe. Dharma's standard is quite admirable. I learnt from Nava Kumar that BABA was all praise for your both publications.

Please send us the copies of each issue to us. We do not want to miss any number. They are full of enlightening and inspiring thoughts and news, hence we must have every issue. And I'm sure you'll not hesitate to supply us. Barring no.3, we've received all the issues ('till no.4) of Dharma. Please send no.3 and other future issues of PRANAM.

I'm really overwhelmed to feel your anxiety and concern for my such petty needs as hearing aid. I shall be expecting Ramanandaji to give news regarding this.



*Santosananda saying 'goodbye' to a visitor (Didi Madhurii).*



Regarding our case, there are strong rumours rife in political circles, for a fresh probe. But unless it comes, we can't just be swayed away by these rumours. Hence our preparations in the case are going on. We remember BABA's words told you, "They are hypocrites." Hypocrites are "two-faced serpents," how can they be depended upon at all. If they do something in our favour, they will be obliging themselves. If they remain in the side of Dharma, they will be blessed. If not, who can obviate the certainty of their doom. Those who oppose BABA and His Mission have to go, sooner or later. No power on earth can rescue them.

I shall send you in a couple of days spiritual experiences of my brothers in jail and in CBI remand.

For publication in Dharma, I am trying to prepare, in brief, the genesis of our case, our false implication and the fragile structure of Prosecution's story. I hope you'll find it worth for your publication. It won't be a lengthy one.

BABA's latest messages are: (1) Seek out, support and unite all the Sadvipras of the world, so that they help suffering humanity. (2) Establish Prout and morality, I will come out.



Jagadiish (circled) at a Sectorial UKK just prior to the New Zealand incident.

## from JAGADIISHJI

*Brother Jagadiish was one of those convicted during the "New Zealand Incident" when an abortive attempt was made to blow up the Indian High Commission in Wellington. He is still serving the four year term he was given for his part in the plan.*

Dear Govindaji,

Those nasty CBI boys in India! Anyway, what are all the Margiis and sympathizers doing in India? Are they all asleep? If things are so corrupt, then action is necessary. I don't know for sure if my criticism is just, but how can Baba, God, Parama Purusa, our Beloved Father be kept in jail for so long. He says that He won't be coming out by any legal means. Well, all I can say is that they have to DO SOMETHING. If there is a dry field, and an irrigation canal next to it, well, for the water to get to the field the barrier separating both, must be pulled down. Baba Nam Kevalam.

All my love to you and all,  
Jagadiish.

18.8.77

Dear sister Anjaliji, Namaskar,

G.A.E.A. here.... The superintendent is blocking Ananda Marga. ie. I had prepared 7 brothers for initiation and they signed a piece of paper saying they wanted to see the visiting Acarya (Abhiikji). But he said NO, only I am allowed. I asked what if they said they are Ananda Margiis but he would not give me an answer. 2 devoted brothers have said they are Margiis but I am waiting to see what will happen when Acarya comes.

He has made it clear to me that he is acting under orders from the Justice Department. They are trying to block the spread of Ananda Marga in prison by using certain regulations to meet their own party politics ends. They are very cunning. Please let other Margiis know what is happening here; I hope the newsletter I put together gets to you soon.

In His Mission  
yours brotherly  
Jagadiish.



# UNITY, SOCIAL SECURITY and PEACE

Shrii Shrii Anandamurti

*Hitherto unpublished outside India (and then only in an extremely limited manner), this article is the third chapter of Baba's book TATTVIKA PRAVESHIIKA.*

For existence of mankind in society the following fundamental factors are necessary:

a) Unity b) Social Security c) Peace

A. **UNITY:** Unity among the members of any society or social structure is absolutely necessary. The structure will otherwise start disintegrating. Lack of unity among the members of society because of too much self-interest in the individual members, formation of sects for economic or social advantages, lack of understanding of others, not only bring the downfall of society, but also wipe it off completely from the face of the earth. Instances of so many sects and empires disappearing altogether are not rare in the little known history of this world.

The problem therefore, is the preservation of unity in society. The following, if it is possible to enthuse the members with these, will ensure unity in society.

- a) Common Ideal
- b) Casteless society
- c) Collective social functions
- d) No capital punishment

a) **COMMON IDEAL:** It is so often heard that a particular country was never so united as during the war. This is due to love of motherland, but more due to all the individuals having a common ideal -- a goal to face the peril due to war. This common ideal is, however, a very temporary phase, and disappears with the danger of war becoming less. In our

Ananda Marga the seed for a common ideal is sown from the very beginning of a child's life. At the age of five when the child has acquired only a preliminary understanding of his surroundings, he is given the idea of Brahma. The entire society of Ananda Marga is then founded on a common ideal -- the goal being Brahma. This foundation will never be lost, like the dangers of war. Such an ideal will not disappear like the common ideal for facing dangers of war, and the unity in a society founded on an ideal of Brahma will be everlasting. In our Ananda Marga even in economic field there is a common ideal, as the whole property of the earth is common property and is to be shared by all members of the society. This is instilled in every member by the shloka recited at the commencement of every function held by the members of Ananda Marga:

Sam'gacchadhvam' sam'vadadhvam'  
Sam'vomana'm'si ja'natam  
Deva'bha'gam' yatha'purve  
Sam'jana'na' upa'sate  
Sama'nii va akutii  
Sama'na' hrdaya'nivaha  
Sama'nam astu vomano  
Yatha'vaha susaha'sati

Love for all, ideal of whole humanity being one family, utilization of all the property of the world as that of one unit, coupled with the idea given to all participating in the Namakarana of a child, that his social, psychic and spiritual upbringing is a



common responsibility of all, (this will) provide an undying common ideal.

b) CASTELESS SOCIETY: This (caste) is another important factor which brings about disruption in society. The evils of caste system are nowhere better known than in India. For unity in society there should be no smaller groupings within the society claiming better economic and social privileges.

In our Ananda Marga, where love for all, the whole humanity being one family, are the guiding principles, and where an individual identifies himself as only a Jiiva-matra, casteless society is the only society which can exist. In all the social functions in our Ananda Marga, the prominent guides and workers are Guru Bhai and not Ja'ta Bhai, as is the prevalent custom. From the beginning of a child's life, that is, when his worldly identity is established at the time of Namakarana up to the Shraddha Kriya when his worldly identity is lost, the persons participating in all the functions as guides and workers are only Gurubhai, who may be belonging to as many castes as the number.

functions bring different members of society together and are, therefore, great unifying force. By performing certain functions collectively all the members for some time are engaged in doing the same thing, this brings about a feeling of commonness and interest in others. In Ananda Marga such common social functions are specially encouraged. Milita Snarna and Dharma Cakra provide grounds for common social functions in physical, psychic and spiritual fields. Common participation in such functions will have no intolerance for each other and will instead get more united. Such functions are therefore a great unifying force.

d) NO CAPITAL PUNISHMENT: Capital punishment brings about deterioration in society and stops further progress of the individuals on whom capital punishment is inflicted. Such individuals form sects or groups which become the lower or discarded groups of society, and give rise to discord and disruption in society. In our Ananda Marga capital punishment whether social or physical is not permitted anywhere. The only punishment permissible in our Marga is disallowing a defaulter from taking part in

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*In our Marga seeds of ideal humanity are sown from the very beginning of life, and humanity as a whole is considered as one family belonging to the race of Jiiva-matra.*

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This along with the common goal - Brahma - visualize a society where individuals identify themselves as Jivamatra only, and do not belong to any particular caste, creed or sect. In our social functions also, no family is debarred from taking part in them because of the fault of a member of that family. With this the chances of formation of a society of out-caste families are eliminated. In such a society, where belonging to a particular group or section is not necessary for marriage for learning Vedas or for making efforts for achieving anything, the formation of caste is not possible. In our Ananda Marga where the bringing up of every child is a combined responsibility, where the whole property of the universe is to be commonly spent and where there is no caste bar for spiritual practices, the formation of castes, whether for social, economic or spiritual reasons, is not possible

c) COLLECTIVE SOCIAL FUNCTIONS: Many ills of society develop because peoples do not care to know other members of society. This may not only mean ignorance of the condition and difficulties of others, but leads to intolerance and lack of interest in the affairs of the other members of society. Common social functions will have no intolerance for each

all the functions as usual. None of his dependents are to suffer this punishment inflicted on the individual. This punishment leaves no mark on the individual after the period of punishment like those of outcasting a family or even imprisonment. The other punishment provided is to bring to Marga i.e. to show the right path to 10 persons before he can be allowed to attend social functions. The punishment of this type is corrective and instead of retarding the progress give more chance to the individual or the family they do not bring about discord and disunity among the members of the society. On the contrary a person undergoing punishment is employing himself in better pursuits than in normal life by making efforts to show correct path to 10 (ten) individuals. He is thus not only improving himself, but is also making efforts to improve the society, and is bringing about more unity in society.

B. SOCIAL SECURITY: Lack of security in society leads to disintegration of society itself. Any society where security is not provided to individuals against injustice cannot exist for long. Lack of security in society also creeps up because of indiscipline. If the laws of society are not obeyed, social



security will not be possible.

The most important requisites for social security, therefore, are that there should be a) No injustice, and b) there should be strict discipline.

a) NO INJUSTICE: If security in society is to be maintained there should be no injustice, whether economic, or because of sex or race of a person. Economic injustice also comes about because of the hoarding instinct of individuals. People want all the property for themselves only. If they only felt that it should be shared by others also many economic injustices will not be committed. In our Marga, all the property of the universe is to be considered as common property and has to be spent jointly. This idea leaves hardly any scope for economic injustices.

Another form of injustice in society is discrimination of sex. Instances of one sex of humanity being considered inferior to the other are very common. Women in a considerable area of this world are considered as private

social functions based on racial considerations. In collective functions, members of all races, caste or creed take part as equals. The community or caste, race or nation is often the main consideration in arranging marriages, etc. In our Marga there are no such considerations. In our Marga these petty differences between human beings are not given any importance. In our Marga seeds of ideal humanity are sown from the very beginning of life, and humanity as a whole is considered as one family belonging to the race of Jiiva-matra. In such a society, injustice due to either economy, sex or racial considerations, will be unknown.

b) DISCIPLINE: Lack of discipline in a society has often been shown in history as the main reason for the extermination of that society. Indiscipline in some members of a society may make peaceful existence of other members impossible. Discipline is therefore, absolutely necessary for the preservation of society. Indiscipline in a society arises from some members thinking the laws of society to be wrong. If their thinking is confined to thinking and arguing only and does not lead to

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*In our Marga seeds of ideal humanity are sown from the very beginning of life, and humanity as a whole is considered as one family belonging to the race of Jiiva-matra.*

---

property of man, meant for their pleasure only. In many other so-called advanced countries of this world women do not have the right to vote in the general elections of the government of the country. In other countries women were considered unfit for taking part in spiritual practices. In our Ananda Marga both men and women have equal responsibility. In the manner prescribed for marriage in our Marga, both the boy and the girl have to take equal responsibility. In our Ananda Marga there is no bar on women being entitled to spiritual practices. Women and men are considered on same footing, and there is no question of men considering themselves superior to women.

Members of a particular race considering themselves superior to others also very frequently inflict injustice on the other sects of society. Expulsion of Jews from Germany by the so-called superior race of Hitler's Aryans is a glaring example of racial injustice in society. In this country also, injustice on Harijans by the so-called superior races has caused any amount of disruption in society. In our Ananda Marga the first step that a person takes is to forget his race or sect and to no longer identify himself with his race, caste or sect, whether it was superior or inferior. Racial prejudices figure very prominently in

breaking the laws of society, there will be no indiscipline. In order to maintain discipline the laws of the society should be rational and capable of change from time to time according to the development of society, and then alone discipline can be preserved. In our Marga anything which is not rational has no place. When reason is given so much importance and change due to reasoning is admitted, all chances of dissatisfaction leading to indiscipline are eliminated. At the same time in our Marga reasoning or arguing comes only after obedience. This ensures discipline in society. If after obeying the laws of society one feels them to be wrong he has every right to argue and have the laws changed but argument before obedience leads to indiscipline. In a society like that of our Marga which is based on rationality alone and not on prejudices, there is no chance of indiscipline creeping in and undermining the society of individuals.

C. PEACE: Psychic equilibrium is peace. It is therefore to be seen what brings about psychic equilibrium and what disturbs it. Spiritual practice will bring psychic equilibrium and belief in superstitions will disturb

cont. p. 34



# How it all began....

*Govinda*



*Generations of Margiis in Jamalpur*

Ananda Marga was mysterious even in its very beginnings. There is evidence unearthed recently that as early as 1954 the then Prime Minister (Janaharlal Nehru) was asking for surveillance of P.R. Sarkar - a young man in public service in Jamalpur, who had not yet even begun His organization.

Baba gave spiritual instruction to many before He created Ananda Marga. According to one of the first Ananda Margiis, Acarya Hara Gobindajii, Baba said He had given initiation to 1200 persons before Ananda Marga was formed. It is known that Baba had early contact with several notable personalities, such as Subash Chandra Bose (an indirect maternal uncle of His), M.N. Roy, the communist turned humanist, and possibly Rabindranath Tagore. I could not ascertain whether He had initiated Subhash, but M.N. Roy had taken initiation and his thesis of "New Humanism" was said to have been influenced by Baba.

At the end of 1954, in Jamalpur, Baba was maintaining contact with a number of His initiates - all of whom were, however unaware of each other's existence as disciples of Baba. Baba's relationship with those first margiis was initially completely personal and secret. One day He invited many of them, separately, to an appointment with Him. As they arrived at His house and others began to arrive, they became slightly confused and a little embarrassed. On speaking to each other, they found that each of them had an appointment to see Baba (Whom at that stage they called 'Prabhatda' - meaning 'brother Prabhat'). at the same time! They had thought their appointments to be private.

Then Baba called them all together and explained that "You should all know each other - you are doing the same process". Those who thought that He had only given spiritual advice and instruction to them alone, realized that He had indeed been





*Baba, as a student, used to meditate regularly under this tree.*

working on a greater scale. This was November 7th 1954, the date of the first Dharma Maha Cakra (DMC) and it was attended by less than 20 persons and held in one of the Railway quarters at Jamalpur. That quarter is now occupied by one family of His margiis.

From then on, DMC was held every Sunday and the attendance soon grew to over a hundred. Baba would give rather more in the way of demonstrations (showing and explaining samadhis, etc) than discourse. Ananda Marga was registered on January 9th 1955 and the first DMC outside of Jamalpur was held at Kahalgaon (Bhagalpur district of Bihar) in January 1955, also. In 1955 Baba made His first Acaryas - all family people at that time - for the purpose of giving more initiation into spiritual practices. From that time, the duty of initiation was taken from His shoulders.

The organization began, and the first jagrti was eventually built in Jamalpur, by the collective efforts of the Margiis there. Later on, a school and children's home were

added to the building complex. In these early stages of Ananda Marga, while He was still working at the Railway Section (Accounts dept.) in Jamalpur, He would often give of His own wages to both the organization, and the individual Margiis in need.

In the first two years, the foundation of Ananda Marga ideology was set down in books of His. These books were compiled by Margiis who attended His first discourses. They would transcribe His words, and He would finally approve the manuscript. Most of the early discourses were given on the Tigers' Grave - a favorite spot for His sadhana and demonstrations - in a field near the Railway offices at Jamalpur. Even now, the Tiger's Grave; and other places that Baba used for sadhana and demonstrations carry tremendous spiritual vibration, and sadhana there is very beautiful. The first books were all compiled - that is, given in sections - except for Ananda Sutram. When Ananda Sutram was dictated, Baba said that He was going to speak and



*Hara Gobindaji (right) and Dasarathji*



not stop and that they ( the Margiis transcribing) should take care not to miss a word. Then He spoke the Sutras of Ananda Sutram (minus the commentary, which came later) in one continuous flow, without a break. In this way, the core of His whole philosophy was given completely spontaneously!

In these first two years (1955-56) books that were given included: Ananda Marga (Elementary Philosophy), Tattva Kamoudi, Caryā Caryā I&II, Tattvika Parveshika, Human Society I&II, Ananda Sutram and Subhasita Samgraha I. The Subhasita Samgraha series are of course, taken from His DMC discourses, and while there is unprinted material for at least 12 volumes, only 6 have been printed so far.

In 1959, with the inauguration of R.U., four more books were transcribed, largely by one very dedicated Margii. "Idea & Ideology" was compiled from His classes in higher philosophy, and "Problem of the Day", "A Discussion" and "To the Patriots" were transcribed from addresses at the R.U. society where Prout was also launched. The development of Baba's literature, in the future, is likely to include whole series of not only Subhasita Samgraha, but also Human Society, Tattva Kamoudii, Abhimata, and so on.

Margiis transcribing and translating His books were given His special power to do the work. One brother who translated many of His books from Bengali was amazed at his own capability. He had not studied Bengali - his mother tongue was Hindi.



*Death Valley: In the background is the Tamarin tree where Baba used to sometimes give darshan.*



*The verandah of the Jamalpur jagrti where Baba frequently gave DMC.*

Baba was once asked, when is it that He chooses the topic on which He will speak in DMC. He said that He never plans this. After the bhajana and kiirtana finish, and He is ready to give His talk, He scans the room, looking at all present. At that time, He said, He decides His topic.

As Baba continually talks on all sorts of subjects, with supreme expertise in each subject, He naturally arouses some envy in vain intellectuals. At one time He was accused of having a team of 'M.Sc's' (ie scholars) to prepare His talks. Baba humbly conceded to this allegation, saying "You sons and daughters are all my assets, so when I do my Dhyana (on you), I know everything"



# A Meeting

Mukunda

On the 12th of August BABA allowed us to have HIS darshan. HE is seeing so many margiis now, in fact the week we visited HIM He had told the jail superintendant that everyone should be allowed to visit HIM this week. Usually Monday is the only day that visits are allowed but this week Monday through to Sunday brothers and sisters from all over were going in. Western people have to apply to see the Lord through the I.G. Prisons - and now there are so many coming that they have printed special forms for application and others for permission which you then give to the Jail Superintendant who makes a time with you.

We (about 15 of us) sat with the Jail Superintendant who helped us in every way he could to speed up the paper work that still needed to be done before we could see the Lord. He told us that on some occasions he had gone to BABA and asked HIM why HE is languishing in prison like this, HE has the power to leave why doesn't HE leave? And BABA's answer to him was a smile. In this way we had to pass approximately one hour - it seemed we were so close but the red tape was endless. Finally everything was worked out and we divided into groups of two's and three's - it was up to you - if you wished you could go alone but this would have made things more difficult. Myself and Tara were the third group - finally the time came and we entered the cell. As we entered there was a smile on BABA's face - it seemed to say I knew you would come - I called for you - we garlanded BABA then did Sastaung Pranama, when I rose Tara had already risen and BABA had greeted her with a sweet Namaskar. After I rose, BABA reached out and embraced me pulling me closer I also embraced HIM. For a few seconds we looked at each other both of us smiling. HE then put HIS hands on our heads blessing each of us in turn. A few more smiles and quiet moments then BABA spoke. HE said speak, tell me. I didn't know where to begin - I think Tara was the same. Then HE asked us who our Acaryas were and we answered. HE asked how the work was going in Sydney Sector and in my mind I crossed my fingers and said "every one is working hard" BABA smiled and nodded approval. HE then told us that HE loved all HIS sons and daughters in Sydney Sector very much and all the messages and greetings margiis had asked me to convey to the Lord were acknowledged in this statement, those and many, many more.

BABA then spoke of the schools and named each of them asking of their progress and other details. Tara answered and once again HE smiled and started to laugh as we told HIM - HE was so proud and when Tara mentioned that she had taught at Sunrise School it seemed an expression of surprise and of being honoured was on HIS face. Really I can't express how happy He was when HE was hearing of the work. HE mentioned Dharma and Pranam and commented that Dharma was of a very high standard and Pranam was excellent. HE said that Pranam was the best newsletter in the world. After this Lord enquired of the work on E.M.S. and I didn't know what it was to be able to answer, Tara knew though and she said that that was the area that Nava Kumara was in charge of and that he had just seen You (BABA) a few days before - He nodded in affirmation saying Nava Kumara, Nava Kumara. It was just a few days earlier that Nava Kumara had been with BABA and already BABA was asking of the progress in that area!

BABA then asked about PROUT - if the margiis were understanding it and I replied that a few were beginning to. Then drawing us closer BABA started to explain that the world's problems were there because PROUT was not established and that the only way to solve those problems was with the establishment of PROUT. When the Lord spoke of PROUT HE was serious and HE was expecting us to establish PROUT as soon as possible. We then spoke of one more matter (personal) and then BABA gave HIS Namaskar. We had no wish to linger as we both knew that HIS love is not confined to those prison walls - that always HE is close by us.....



*Mukunda and Tara acting like hard core tourists near the Taj Mahal*



# HIS/his Desire

*a story told by Tara*

Arriving back at the Jamalpur Jagrti one evening I was greeted by one Dada, hair drawn up, devoid of turban.

He introduced himself as Bhaskarananda and began at once to speak of his work for Baba. At Bhagalpur he was in charge of a school of 100 children and 8 teachers. It was a village of rogues and dacoits. At one time Baba had said that in this village the hearts of the people are harder than the stone of the surrounding mountains.

He had come to Jamalpur that evening seeking satsang. I was glad to oblige. To listen to his tales of Baba.

When at first he heard of Baba he had been searching for a Guru for a long time. He came to Baba in Jamalpur seeking spiritual experience. He found it difficult to find belief and was always hankering for proof in ecstasy and devotion.

He had read many authoritative works on sadhana, on spiritual union. He recalls how one day (The knows it was wrong, he adds) he was watching Baba raise the kundalini of a man lying before Him. As he watched with his intellect Bhaskarananda was analysing stages, seeing if they were in accord with what he had read. They were. Still doubtful he also talked with the man afterwards.

Yet he did not find the devotion he so desired. Once walking about midnight past the railway station he was disputing with a group of acaryas as to whether Baba was God. He had said, "If He is God He will be at the railway station when we pass by." The dadas were dismayed. They knew Baba never walked so late. But He was there.

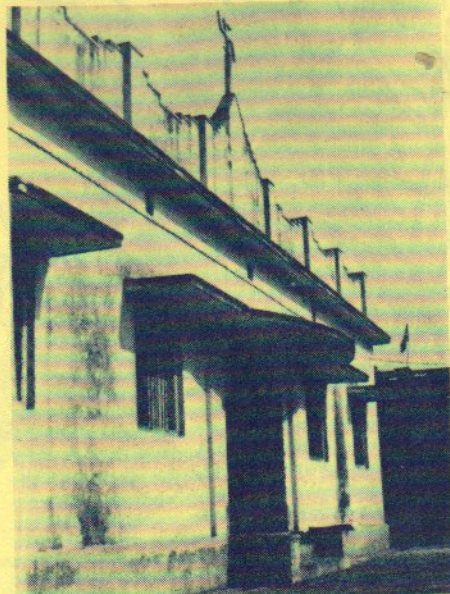
He met Baba on one occasion and had His darshan for 45 minutes. But as the meeting came to an end Bhaskarananda was thinking... Yes but nothing spiritual has occurred. He was still in search of supernatural signs. Turning to leave, not having verbalized his thoughts, a very cold feeling pierced his anahata cakra and mellowed through his body leaving him feeling highly elated.

Then one day he said to Baba that if He were so powerful, then He would give him more devotion, He would make of him a wholentimer.

Shortly afterwards Baba demanded that Bhaskarananda leave for training in Varanasi but he refused. He was not wanting to leave Baba's physical presence..... He was not at all afraid of standing up to Baba then. Humbly he adds that then he did not know Baba's power. You feel strongly, hearing him speak all this, that now he has realized Baba's power.

Anyway Baba insisted he go. He should leave Jamalpur immediately and, if it so happened that he received an ERAWS posting, he could return.

Within 7 days Bhaskarananda had passed his exams and been posted - ERAWS - so, he returned to Jamalpur and Baba. He took personal training from Baba ... sanskrit, philosophy, prout. When he passed his exams he would be reposted. However he failed his exams. As hard as he tried, he failed repeatedly. He tried his hardest but still he failed. So he stayed with Baba as was His/his desire.



*The first jagrti of Ananda Marga. It was built through the collective efforts of the Margiis of Jamalpur.*

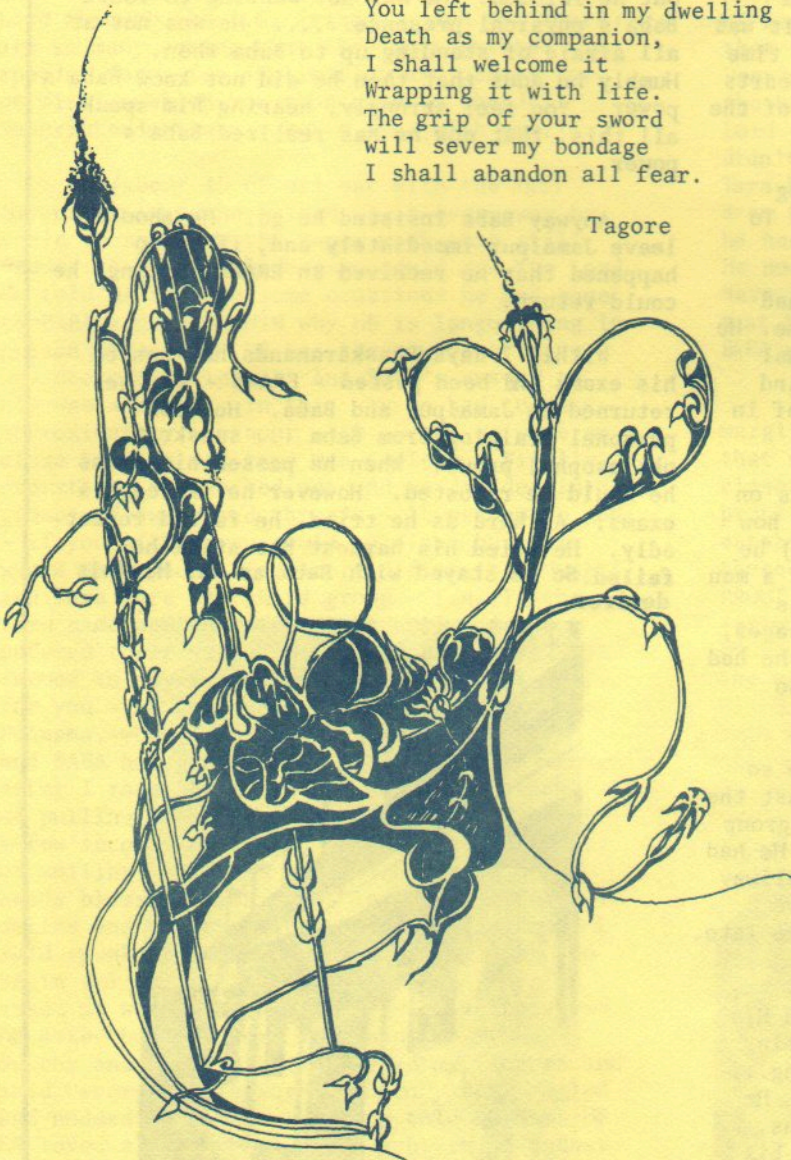


# The Crossing

This is not a garland, it is not a garland  
I have received your sword.  
Like fire bursting into flame...  
A heavy thunder...  
That is your sword!

From now on in this wide world,  
I should abandon all fear.  
Henceforth in all my activities  
Victory will be yours  
I shall abandon my fear  
You left behind in my dwelling  
Death as my companion,  
I shall welcome it  
Wrapping it with life.  
The grip of your sword  
will sever my bondage  
I shall abandon all fear.

Tagore



## Mahamrityu

Like Kali I had danced upon your chest  
Wreaking horrible havoc with your precious  
And when I tired and could not bear the  
The time came at last for lying still

How can I express the agony and the ecstasy  
I've soared the heights and sunk the depths  
I've sailed since times untold the stormy seas  
But now.... the sailor has grown old,  
The poet in my soul longs to dwell in the  
peaceful hold of eternity

Surely we have dallied long enough -  
Lord when you've had your fun....  
Let us put an end to these love games.  
Father, lover, master, friend - I call

Ac. Abh



# Only Thee

That I want only Thee - only Thee

let my heart repeat without end.

All desires that distract me, day and night

are false and empty to the core

As the night keeps hidden in its gloom the petition for light,

even thus in the depths of my consciousness rings the cry

I want Thee - only Thee!

As the storm still seeks its end in peace

When it strikes against peace with all its might

Even thus my rebellion strikes against Thy love -

and still its cry is:

I want Thee - only Thee.

Rabindranath Tagore.

gift of liberty

childish games much more

you took charge of me.

of your merciful care -

hs

seas of life;

Thee to let me go free!

Kumara Brc.



# The Crown





# DIVINE MOTHERHOOD

*Dada Bodhishvara*

There are few things in this manifest world more awe-inspiring than the Tantrik struggle of an infant striving to become more than what it is - learning to crawl, to walk, to talk. Driven by the innate desire for Brahma, for the infinite, the child is constantly in a state of growth and wonder. And nothing is so touching to the human heart as the magical relationship between that child and its mother. Can we call it Love? It transcends the word.

It is very clear if we observe any small child closely, that it is exploring, learning, expanding every instant. They want to understand their environment, to grow into it, to express all of the vast potential within them. To facilitate this process of expansion and growth requires 100% of the adult's attention to be focused on that child. If it is only half-noticed or considered an imposition; if things are rudely and needlessly snatched from it's searching grasp; if it doesn't receive full love and care from adults around it, the child knows it, senses it, and its growth is hampered thereby. To be with a child fully requires tremendous self-sacrifice, awareness, sensitivity, and one-pointedness. It is truly Tapah in a high form!

While any adult may serve a child in this way, it is generally the mothers who step in and give of themselves. A career of a mother - the raising of a child - is a beautiful example for all of loving sacrifice for others. So much purity, so much energy, so much high mindedness is needed in that work. To raise a child is high expression of both sadhana and Tapah, a truly Sadvipran endeavour. It takes at least as much Sadhana, dedication, determination, wisdom, courage, and surrender as the work of an Acarya. And this work of childraising is at least as important to the society as that of the Acarya. Indeed, parents are truly gurus of the society. In order to fill their role properly, then, they must also have the same level of commitment to their ideology, to Yama-Niyama and 16 points in particular, as the acarya has. Entrusted with the physical mental and spiritual development of another (very vulnerable) human being, they cannot afford the slightest slackness in their commitment to self-purification in the fire of sadhana. The mother's love, the father's love, is an expression of Divine Love, and the parent must allow that Divine nectar to flow thru them freely by proper spiritual practice.

Indeed, the work of the mothers among us is of the highest value to the mission of Ba'ba' - for they are creating the future sadvipras and world leaders. It is the bounden duty of every Ananda Margii, therefore to support and help these great sadhakas. In the Ananda Marga marriage ceremony, all those present take an oath:

"By the Grace of merciful Brahma, may we be helpful, to the best of our capacity, for the all-round advancement of this newly married couple".

In the Ananda Marga baby naming ceremony, further oaths are taken by those present:

"O, merciful Lord: May we be able to provide adequate education for the mental development of this infant, who has entered our society amidst us this day".

"O gracious Brahma, May we succeed in arranging for the spiritual progress through proper education of this infant who has entered our society amidst us this day."

"O gracious Brahma, May we be able to perceive Thy all-pervading manifestation in this infant, in whose form Thou hast appeared in our midst this day."

Unfortunately, we have in general failed miserably in our duty and responsibility to these infant sadvipras and their Divine Mothers. Too often, what they are doing is considered to be secondary in value and importance to other aspects of the mission. Far too little support is given to mothers, both by single margiis, and, in some cases, by the husbands as well. This is a reflection of the attitude toward parenthood which prevails in Western society as a whole. It results from ignorance, a lack of awareness of the crucial importance of parenthood, and of the inner and outer struggles that it entails. It is a manifestation of the rampant exploitation of women in our society, as well: Motherhood is considered a very simple occupation which doesn't merit much respect - one is "just a housewife."

This attitude has resulted in many family people feeling 'outside' the mainstream of Ananda Marga. It has especially resulted in an undue and extreme burden being placed upon nearly all mothers (and fathers) in



Ananda Marga. Struggle, service, and sacrifice are the essence of parenthood, but we are placing unreasonable demands upon our mothers. Most young mothers (both within and outside Ananda Marga) in modern Western society find themselves totally on their own: isolated from other people and social "reality", overloaded with mundane and mind-dulling duties like washing nappies, washing dishes, cooking food, etc... This often leads to feelings of isolation, powerlessness, and frustration. Worse, the mothers feel that they cannot give themselves totally to their children, and thus the children are harmed. And due to the demands on the time and energy of the mother, she finds that it is extremely difficult to even do sadhana, much less follow 16 points fully. To place our mothers, and especially our children (and they are OUR children) in this situation is adharma; a gross violation of Ahimsa.

It is not my intention to provide or recognize an excuse for parents to be lax in 16 points or sadhana. There is no excuse, and certainly it is possible to continue to do sadhana under any circumstances if one has sufficient devotion and dedication. No one can make excuses for failing to follow their ideology, least of all parents who have such a high responsibility to carry out.

At the same time, it is a violation of ahimsa to make it unnecessarily difficult for others to do sadhana due to our negligence. We are a universal family, and as a family it is our duty to see that each of our brothers and sisters has ample opportunity to perform spiritual practices. Due to our lack of attention to the genuine needs of children (in terms of time, energy, and attention) we are not harming those children but hampering their mothers' spiritual practices as well.

How can the situation be remedied? It's basis is our tiny concept of the 'family' being 3 or 4 people. In many countries, no mother is faced with this problem because she has the assistance and support of 3 or 4 others - the aunts, grandmothers, etc. Ba'ba's concept of family is much broader than even this "extended" family - it extends across the universe to all of humanity -

Ananda Parivara.

It is well past the time for every sincere Margii to realize that the plight of our children is the responsibility of every one of us, and to act. Many husbands in Ananda Marga still see their obligation to provide time and energy to the family as far below what is actually needed - the result of their upbringing in a society where making money and worldly accomplishments are given far more importance than human life. And in this, they are being flagrantly irresponsible. Unmarried Margiis, for the most part, are far worse - often seeing babies as noisy, screaming, messy little distractions from the really "important" things in life. This is unfortunate, because they thereby miss out on one of the most joyful and spiritually elevating experiences available to adults: that of relating with a child's loving openness and wonder. No one who takes human life seriously can continue to act in this ignorant manner. We are all one family, and must take care of our children and their mothers. Finally, the mothers themselves are guilty of allowing petty differences in personality and/or concepts of child-rearing, and some kind of perverse female competitiveness, to prevent them from working, sharing and growing together. All of these defects in our attitudes must be overcome by the fire of our devotion to Ba'ba' and our passion to live as genuine human beings. Each of us must decide honestly for ourselves whether we are providing for the physical, mental, and spiritual well-being of our children, and their mothers, to the best of our capacity.

"We can safely say without the least hesitation that in the world of today the elders have not yet been able to evolve a science or any scientific method to properly mould the infantine mind. Average adults apart, most of the so-called refined and cultured gentlemen also are either ignorant or deliberately callous about it. Their ignorance may be pardonable, but how can we forgive their callousness?"

- Ba'ba'  
- Human Society Pt 1

ARJUNA: There are many family people in N.Y. Sector struggling to keep their marriages together - do you have any advice for these people?

BABA: Remain together - fight together. If we can't keep our small families together how can we expect to become one world family.

*This is not to be taken as a word for word reproduction of what passed between Arjuna and BABA on this subject - it simply gives the gist of what was said.*



# CARING for HIS Children

*Govinda*

Baby-care, how to raise children, early education -- these are all subjects of much controversy and speculation. Many have evolved theories as to what is best.

It is because there is such a range of theories - some quite vocal in their claims - that I feel the need to say something about care of babies and very young children, from a spiritual science point of view. Proper spiritual perspective has unfortunately been lacking in too many contemporary theories.

Firstly I have to say that there is no set of explicit guidelines that one can follow to ensure that all is perfect. If this were possible, child care, and a spiritual upbringing would be a mechanical process -- but it is not. It requires a subtle understanding and the spirit of service. These qualities require cultivation in the parent, and so there is actually much to be learnt. The greater the spiritual elevation and understanding of the parent, the greater benefit the child will gain from its early life. Therefore the first duty any parent has -- to the child -- is to strictly observe and seek to understand the principles of spiritual morality as relevant to both individual and collective life. Spiritual practice at least twice a day regularly is invaluable and essential. Even if the parent does not feel the immediate benefit of the sadhana, the child will be benefiting from the parents sentient emanation.

This foundation of mental clarity, purity and direction in the parent will be the touchstone to any problems encountered in child care. As is to be explained below, the child will positively benefit from this foundation, and will suffer for lack of it.

Up until the child reaches the age of five the parent is virtually the child's Guru. At the age of five (sometimes earlier) a child can begin the practice of sadhana, but up to that time, the parent is doing the child's "sadhana". In addition to providing physical needs and securing mental peace, the parent has to think for the spiritual development of the child. So what does one do to ensure the spiritual progress of a little baby? The question is very helpful to the parent if contemplated deeply, because it makes one think about the very essence of spirituality. What factors



help one take to the spiritual path? What qualities need to be developed to assist one in spiritual practice?

To the best of my understanding there are three main factors:

- 1) Universal feeling of benevolence or love
- 2) Disciplined mind
- 3) Spirit of fight or struggle

If these three factors are nurtured in a child's early life, they will greatly facilitate the development of the child's potential at physical, mental and spiritual levels. Lack of development of these factors will also retard the child's development. Let us analyze these three:

- 1) Universal feeling of benevolence or love.

If spiritual quality, already inherent in the child, is best developed through good company (satsaunga). Babies and young children are especially sensitive to both sensible and super-sensible inferences that assail them continually. As their capacity to screen these inferences is generally not





well developed, they are very directly influenced by things around them. If static vibration surrounds them, they feel unhappy and 'deadened'. If the sentient vibration surrounds them, they feel happy and uplifted. Mutative inferences will make them active or agitated. So proper satsaunga for the child is essential. This does not mean that parents should worry over small personal qualities of one or other baby-sitter -- this is being unnecessarily protective -- but good company for the child should always be preferred and chosen.

Generally the child's interaction with other adults and children is beneficial, as it encourages the child to develop independence, as well as expanding its' mind through clash of interaction. This process helps the child to adapt practically to the world. Only the guardians need see that clash does not become too traumatic. On the other hand, over protectiveness will retard this natural development. Parents should actively see that the child is placed more and more in situations where initiative are called for.

As a child's awareness becomes more developed, parents or guardians should always look for situations and opportunities to teach the spirit of Universalism. Concepts of things being 'foreign', sectarian ideas and exclusiveness should all, of course, be discouraged. He/she should of course freely share things and mix with other children. To further develop expansive ideas in the child's mind, an empowered mantra such as 'BABA' or 'BABA NAM KEVALAM' should be repeated around the child, especially at the time of waking and going to sleep. Naturally, negative expressions of anger or hate towards others should be discouraged in a rational and clear way. It is when the parent becomes mentally

imbalanced that the child's mind is reacted and harm is done. That is why maintenance of the parent's sadhana is so important to the child.

## 2) Discipline.

In the same way, discipline, which is essential to the development of the child's character, can only be effectively taught if done reasonably and calmly. If forced for instance, to give up a toy, food, or do some other small thing, the child may become upset. If the necessary action is then enforced with anger, or some other disturbed state of mind, the child will unconsciously feel some moral strength in reacting against it. In the same way, if the child's petty wishes are given in to habitually, selfish mentality is developed, and the lesson of discipline is not learnt. The child will not have benefitted from either experience, and only some expedience is achieved. If, however, the necessary pressure is applied with a real spirit of welfare, with a balanced mind, some real learning of discipline will occur. At least the reactive momenta of the child will find nothing to 'push' against.

Discipline, in its fundamental sense, is essential for all human beings. Morality is built on a sense of self-discipline and spiritual practice is built on morality. Vrtti and desire obstruct morality and discipline involves the restraint and regulation of vrtti and desires. So the retardation of discipline in a child also retards the later assimilation of a moral consciousness. Unfortunately some contemporary philosophies miss this fundamental point, and say it is not possible to spoil a child, that the child should be left to discover his/her own self-discipline and so on. This type of thinking springs from a reaction to unthinking, authoritarian society. Its basis is unsound, like all other theories that are founded on reaction. As spiritualists, we have a great task to help all understand the very real and significant value of restraint, discipline and morality. Without discipline, energies are wasted, and valuable potentialities are not developed.

Babies should therefore become used to schedule and regularity as soon as possible. The lessons of restraint and control have to be taught gradually and tactfully. Transitions from breast to bottle, from bottle to cup, from nappy to toilet, and so on, should be actively encouraged, rather than leaving it to the child's volition.



Apart from helping in discipline, this process, which of necessity involves struggle on all sides, speeds up the development of the sense of independence. With a basis of developing regularity and order in its life, the child can adapt easily and quickly to morality in later life. Without this basis, his/her all round progress and expansive happiness is retarded; frustration will be increased.

### 3) Spirit of Fight or Struggle.

While learning restraint, a baby also learns to struggle, ~~and be obstinate~~. This is natural and valuable. For development at any level of life, a spirit of fight is needed. Two babies quarrelling over a toy are learning a valuable lesson. Will power is also developed. The child that does not find the need to struggle for at least some of the things it wants will become weak-willed and will become frustrated at little things. Again, for the purpose of learning struggle, the child needs to be encouraged towards independence. This does not mean neglect, but a conscious effort to give the child scope to sharpen his/her mind by being placed in situations that require some innovation. It should be noted that struggle and suffering are not synonymous. Naturally one wants to relieve a child's suffering but struggle is the essential characteristic of a living being and the opportunity for struggle should not be denied unthinkingly.

So a baby or young child developing universal love, discipline and a spirit of struggle becomes well prepared for any eventuality in life. On beginning sadhana-- or any type of work in this world-- child's progress will be faster than those that do not have such qualities well developed.

Regarding the sharing of responsibility for child care between father and mother, we find the mother taking the 'lions' share as the father is usually of the breadwinner of the (unit) family. Apart from this, the mother has other natural capacities

(physically--at the time of breast feeding; mentally--with the hormonal changes of pregnancy the 'maternal' emotions are enhanced) that enable her to best manage the child's early upbringing. But often, for reasons of habit, pressure of circumstance, laziness of whatever, we find that there is imbalance. The father does not sufficiently help the mother in her full time job. It seems best that the couple should rationally divide various duties, outside of the normal working hour schedule, amongst themselves. Since circumstances vary so much, it is difficult to generalize about this, but at least the division of duties should be openly discussed and revised if necessary. The spirit of co-operation is the essential thing. But one thing that should be specified is that the father should absolutely ensure that the mother has sufficient time for two sadhanas and proper asanas. This is a minimum and the sadhana period should be sufficiently long.

In the naming ceremony of a child in Ananda Marga, those present collectively pray to be able to see to the physical needs and progress, the education and the spiritual progress of the child. They also pray to be able to see Brahma manifest in the child. Then the child is named. The spirit of Universalism and the emphasis of collective responsibility in Ananda Marga is a force of expansion. One may ask-- to what extent can I be responsible for the children of 'others'? The answer to that is -- as much as possible. This is service. It is also spiritually beneficial -- it will expand the mind. Parents are actually the guardians entrusted by BABA to look after His children. But in Ananda Marga our duty is to expand, taking the rest of the world with us. So parents should use some effort to expand their care of children entrusted to them, to the care of children entrusted to others. He is looking after all of His children so perfectly, and He is the goal of our lives.

---

*Some advice given by BABA to a recently married couple.*

Ask the boy and the girl to begin self-analysis from this very moment. After the self-analysis is complete, they are to make war against mutual intolerance - that is they should be in favour of maximum toleration and their fight is against intolerance.



# the Gift of Motherhood

BA'BA'

I have caught a glimpse of how it feels -  
There is an urgency in this role you have given me  
I could have been a nun  
Working for you in the jungles of poverty  
Or in the steaming heat, or the desert  
Feeding hundreds of starving children for year upon year  
But you made me a householder  
A mother, to have a smaller family  
Did I ever imagine this would be less demanding?  
If so You have showed me I was wrong.  
There is a concept which has grown out of ignorance  
It is called "space"  
A mother must love her space  
her freedom  
But if I was that nun?  
Would I ever turn my back?  
Would I think that I deserved "space" amongst all  
those suffering sons and daughters?

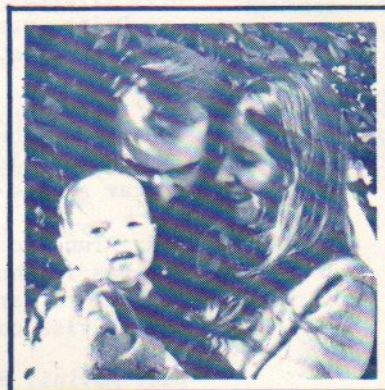
I feel you asking of me three things  
Sadhana, Service, Sacrifice  
Would that nun be given a space for her sadhana?  
Or would she too have to struggle to find even a second  
to be alone with You?  
Would she also have to chose between You and sleep?  
Would there be time left over after service and sacrifice?  
Would she allow herself "space"?

At this point in time people do not realise what needs  
to happen in a family  
the Universal or small  
Nor understand the Great task You have given mothers  
They do not comprehend the special needs of those we  
carry long within us  
then nurture by our sides  
Surely You do not want us, to create yet another  
generation of people suffering.  
If not physically, then emotionally and spiritually?  
Out of this lack of understanding comes this  
concept of "space"



I feel each mother is like a nun  
 I feel her task to be as intense  
 To birth a child  
 To nourish it with great tenderness and dedication  
 not just physically, but emotionally and spiritually  
 Especially in those first few weeks, those first few  
 months, those first few years  
 This is all consuming,  
 totally overwhelming,  
 it is twenty four hours a day, serving, sacrificing,  
 loving, listening, giving, giving.  
 a moment to herself  
 she may feel it is impossible to serve both outside  
 and within, to do both her sadhana and her duty each day  
 But if she makes this sacrifice  
 As sincerely as the nun makes hers  
 It will help her to come to realise  
 Her charge is BA'BA'  
 She is BA'BA'  
 Only BA'BA' could fulfill such a role  
 And BA'BA' is infinite  
 So she will go on...giving  
 The suffering of humanity will ease  
 And HE will smile  
 And she will feel HIM smiling  
 The child will grow from her to HIM  
 For it will feel HIS LOVE flow through her  
 Then the next one will emerge to take its place  
 Like the next child in the line, holding up it's bowl  
 with large and hungry eyes  
 An endless service for the LORD  
 stagger not dear sisters  
 HE has promised us this  
 HE will make us either that Great nun or that Great  
 mother  
 And we will come to know HIM  
 through our part in HIS MISSION

- Ka'dambii -





# SYDNEY SECTORIAL REPORT

## SYDNEY REGION

### North Sydney:

Prison class continues.

### South Sydney:

Two one day seminars held outside the jagrti. Public talk given with 30 attending. Yoga and meditation classes given at Sydney University and N.S.W. University. Philosophy classes given at jagrti. PROUT classes given at jagrti. One day seminar held at jagrti. Sisters' meetings held twice.

### Wollongong:

"Dharma" distributed. Migrant tutoring done by three Margiis.

### Canberra:

Much work done on the food co-op. A second co-operative has begun which is expanding rapidly. Women's refuge visited. Stall held at local market.

## MELBOURNE REGION

### Melbourne:

Regional retreat held. Much time spent establishing a class at a prison. Meditation class continues.

### Adelaide:

Six week meditation course continues. Efforts being made to begin prison classes.

### Hobart:

Selling "Dharma" newspaper. House-warming for new jagrti (much renovating done). Stall at market place, selling and pracar. Meditation (UMM) taught at school.

## PERTH REGION

### Perth:

Food co-op continues. Nutritional programme with Aborigines continues. Prison classes held. Co-ordinated activities with Austcare. Soup kitchen activities expanded.

## BRISBANE REGION

### Brisbane:

Six week course started.

### Rockhampton:

New jagrti found. Didi Malinii gave three talks. Pracar is also done in Yeppon, a small coastal resort. Local TV station interview.

### Anandapalli:

General farm work done. Classes at nearby townships of Warwick and Stanthorpe continue. "Dharmas" are being sold amongst the local counter culture people. Apples are sold at nearby townships. Much Pracar done to large numbers of counter culture people in neighbouring regions.

## WELLINGTON REGION

### Auckland:

Pracar work done for Dada Abhiik's visit. Public sadhana. "Little Sisters of the Poor" visited.

### Wellington:

Group meditation and philosophy classes held. Work done for Dada Abhiik's visit. Visited Nataraj in prison.

## SUVA REGION

See reports for Dadas Mayatiita and Arun and Didi Malinii.

### Ac Abhiik Kumara Brc:

Spent this time touring and inspecting Wellington Region.

### Ac Mayatitta Brc:

Pracar on the Solomon Islands including a series of classes sponsored by the Uni and a public talk with 55 attending.

### Brci Mahashveta Ac:

Pracar around Sydney including two public talks and helping LFT with future work.

### Brci Tilottama Ac:

Doing pracar in Perth including talks and co-ordinating and working with service projects.

### Dada Bodhiishvara Brc:

Touring Adelaide and Perth regions, doing pracar and co-ordinating unit work.

### Dada Arun Brc:

Was in the Solomon Islands for a while, then on to Naru where he was put into jail due to visa complications.

### Didi Malinii Brci:

Various pracar work done in Noumea including work on the Tantra slide show and giving several talks and helping LFT.



# 16 POINTS

16 points Competition for July - Sydney Sector

1. Use of water - Vinayji (Anandapalli)
  2. Skin - none could stand
  3. Joint hair - Guda Kesaji
  4. Lungota/underwear - Vinayji
  5. Vyapak Shaoca - none could stand
  6. Bath - Guda Kesaji
  7. Food - Giriishji
  8. Upavasa - Jagadiishji
  9. Sadhana - Krsnaji
  10. Ista - none could stand
  11. Adarsh - none could stand
  12. Conduct Rules - none could stand
  13. Supreme Command - none could stand
  14. Dharmacakra - Giriishji
  15. Oaths - none could stand
  16. Conduct Rules - none could stand
- Seminars - Krsnaji  
Duty - none could stand  
Kiirtan - Giriishji, Krsnaji

Best Unit effort - Hobart

Best all round effort - Kadambiji

## Around the World

### NAIROBI SECTOR

There are presently four regions operating in this Sector: Accra, Kinshana, Dakar and Nairobi.

In Accra regions there are 11 units concentrated in Ghana. Kinshana region is described as having 'several units' concentrated in Congo. Dakar region has 2 units, one in Sierra Leone and one in Liberia. Nairobi region has one unit in Tanzania. -85 Margiis recently attended a Sectorial UKK.

Due to the extreme volatile nature of the political scene in many of Nairobi Sector's countries the Mission is somewhat hampered. For example it is difficult to hold Dharmacakra in Congo or in Sierra Leone as there are curfews.

### BENARES W.T. TRAINING CENTRE

The Benares W.T. training centre presently has 22 trainees (20 brothers and 2 sisters). Ac. Satyaparananda Avt. is in charge of both brothers and sisters.

### HONGKONG SECTOR

There are presently four regions functioning in Hongkong Sector; Taipei, Hongkong, Tokyo, and Seoul.

In Taipei region there are four units in four major places in Taiwan (Taipei, Taichung, Kaosiang, and Tainan). Hongkong region has three major units in Hongkong, Macau and Kowloon. Tokyo region has two major centres in Tokyo and Okinawa; classes are also conducted in the large islands of Honshu and Kysuhu. Seoul region has its main base in Seoul with the beginnings of units in Song Tan and Tong Du (near the DMZ). In Seoul several Margiis are busy translating Baha's books.

### GLOBAL L.F.T. TRAINING CENTRE

A Global L.F.T. training centre is scheduled to start within one month in Kathmandu. The trainer will be Ac. Brajaraja Brc.





*Ananda Nagar which was almost completely destroyed during the Emergency now is beginning to function once again as a Master Unit. Already a Primary and Secondary School (pictured above) have begun. The school is attended by children from neighbouring villages.*



*Philippino brothers and sisters at a Regional UKK.*



# INDIA

They stopped Baba's transfer from Patna to Hazarbagh Jail.

We also gave pressure from Delhi and very good thing happened at Patna. Our 'Proutist' Brothers working in U.P.S.F. (Universal Proutists Student Federation), when they heard the news that Indira Gandhi is coming to Patna they prepared banners and posters and a Black Flag. When she came to the airport (Patna) they went near the plane and showed Black Flag and the banners, but the Congress students and their followers started beating them. They gave blows on their faces and blood started coming from their noses and mouths. In between T.V. cameramen and reporters stopped the people and took photos and told the people there is democracy in India and you cannot stop them.

When they came back to the (AM) office (in Patna) and one brother was admitted into hospital that news came in all the papers. Immediately the student leaders of Bihar reached our offices at Patna and gave their support to our students and then they heard news about Baba's transfer; then they gave memorandum to Bihar Government: if they will transfer Baba from Patna then the students of Bihar will not remain silent. They warned the jailor too.

We are hoping that L.N. Mishra's case will be finished very soon by Baba's Grace. We heard that a reinquiry is going on. I will send you the news cutting about this case.

I engaged Ram Jethmalani (a Janata M.P.) in A.N. Ray case. I am conducting that case in Delhi. If Mishra's case will finish then this case cannot start.

C.B.I. gave Vikram (an ex-Margii upon whose evidence both cases solely lie) land in Assam and made him approver in both the cases.

Yours brotherly  
Ac. Nityesh  
(Office Secretary of P.B.I.)

Forty seven Ananda Marga Primary Schools have been restarted in Delhi Sector in the June-July period. This is in addition to 37 school schools opened in April and May. The total thus being 84 schools.

Eight childrens' homes have also been reopened since April.



*Ananda Marga Childrens' Home in the Philippines*

# EUROPE

By His Grace you are all flowing with His infinite Grace and Cosmic Ocean, no doubt Australian Margiis are going to start a never ending pilgrimage to Patna now. Its already started here in Europe with bus loads of blissed out Margiis either on the way or due to set off in the next month or so, it almost seems like the whole of Europe is heading off to India. One can hardly expect anything else after the stories told at the recent retreat in Italy by Vivekananda, Pavitram (though he didn't get into see Baba he gave some very interesting accounts of others who did which included you lot!!!!) and others. The vibration from India along with the coming together of over 500 Margiis in an incredibly sentient Monastery and the attend of somewhere between 22 and 26 Dadas and Didis created a...WOW!!!! EXPERIENCE which really can't be described, the last night was just mind blowing the Margiis just went completely crazy, Baba you really wouldn't believe it and the thing that makes it even more amazing is the number of different nationalities, well over 20. You know, you could sit down to a meal and you might well find yourself conversing in anything from Finnish to Swiss German. Now after such an experience I can really appreciate Samgacchadvam really it does create a perfect togetherness among us.



# RAJA DHIRAJA YOGA (TANTRA YOGA)

*This is the first part of a three part series  
on the lessons of Raj Dhiraja Yoga written by  
Ac. Chidghadananda Avt.*

The first lesson of Tantra Yoga is known as Iishvara Pranidhana. In Iishvara Pranidhana in the first face three things are very very important: Mantra dipani, Mantraghat and Mantracaitanya. In this process the principle of one's conversion of subjectivity into objectivity is applied. Oneness with objectivity results in oneness with subjectivity. Mind is a most restless thinking entity and the existence of mind is due to the expression of "I"ness. This "I"ness remains scattered all over. So first of all the withdrawal of the mind from the subjective physicality and then the expansion of the mind are taken in account.

It is a must to withdraw the mind from the objective physicalities because a scattered mind has neither strength nor the capacity to achieve something. When the mind is withdrawn from the objective physicality it comes to the body, but still it remains scattered through all parts of the body. Hence it has also to be withdrawn from the body by concentrating it on a point. This giving of a point is a most essential factor because when the scattered mind gets concentrated in a point it gains in strength and power. Secondly this point must be in that part of the body which is dominated by the sentient force. It is simply because the static and mutative forces are the causes of restlessness, sleep and drowsiness and the domination of the sentient force is the cause of stillness and peace. Hence the mind is given a point in the sentient part of the body. This "I"ness which has been seated at a point is now to ideate on the highest entity for its conversion into its object. Hence the highest idea is given to it.

The withdrawals of mind from matter, from objective physicality, is known as Bhuta Shuddhi, because Bhuta means: five factors,

shuddhi means: purity. Here it means the withdrawal of the mind from the external vibrations of the five fundamental factors. Then the "I"ness is withdrawn right from the toes of the feet and given a suitable point because this "I"ness remains all over the body. So it has to be concentrated and given a point. This giving of a suitable point is known as Asana shuddhi. This Asana shuddhi means that the mind is seated at a pure seat. As a person makes a temple or a mosque neat and clean and pure for the sake of worship, so the mind in a natural way is seated at the purest place wherefrom it can ideate on the Lord. Here it must be borne in mind that the point which is given must touch the controlling nucleus of the three parts of mind, the conscious, sub-conscious and unconscious parts of mind, because when this point is not taken into consideration, the control of mind becomes an impossibility. This is simply because the nucleus controls as the sun as the nucleus of the solar system controls it. So the controlling part of the three parts of mind control the three parts. Hence it has got to be taken into consideration.

The more a person is able to withdraw, the more able he is to link himself into the domain of divine bliss. People fail to withdraw or take time to withdraw. It is one of the vital reasons that one is not able to feel bliss in Sadhana. So this withdrawal from objective physicality and subjective physicality is known as Mantradipani. Mantra is a holy word, charged spiritually by a realised soul, and dipani is a light or throws the light. So this withdrawal enables one to ideate and strengthen Mantraghat and Mantracaitanya. The awareness of the mantra and the repeated forcing of the Mantra encurls the serpentine. Here it is to be borne in mind that a Sadhaka must devote quite considerable time in withdrawal and in the shuddhis and then the other



things are to be done. By doing more of the Shuddhis the other higher things are much facilitated. Suppose a spiritualist practises meditation for half an hour. He should devote ten to fifteen minutes minimum in the withdrawal. (The technique of withdrawal is practically taught by any Acarya of Ananda Marga.)

One more point is to be born in mind here. That is the withdrawal should be from the objects as well as from the ideas and varieties of thoughts and to achieve this end the same technique is sufficient. After Bhuta Shuddhi and Asana shuddhi comes Mantraghat and Mantracaitanya. Mantraghat is the repetition of the Mantra. This repetition is of three kinds: speaking loudly which is known as va'c-asika in Sanskrit. Secondly there is whispering where the words are not clearly audible. This is known as upa'nsu in Sanskrit. The last and best kind of repetition is the psychic repetition. This psychic repetition does not come in the category of japakriya (repetition) but it is in the category of Dharana and Dhyana (conception and meditation). It is because by repeating psychically one tries to establish parallelism within the word and its meaning applied. That is one wants to get into the ideation of this Mantra. This kind of psychic repetition at the cakra creates Mantraghat. This kind of repetition is followed by Mantracaitanya which is full awareness of the meaning of the Mantra. When Mantracaitanya is not taken into consideration the Mantra cannot be so effective. So Mantracaitanya is indispensable. A parrot repeating this Mantra can never get liberation because it will not have Mantracaitanya. This Mantracaitanya of Ista Siddha Mantra is of vital importance. Hence it is rightly said in the Kularnava Tantra that a Mantra without Caitanya is nothing but a general word which does not and cannot yield positive results. It is just like different words.

This Mantracaitanya has two aspects: First the Sadguru has charged it with power. Secondly this is taken with the awareness of its meaning. Therefore Mantradipani, Mantraghat and Mantracaitanya are collectively cable to arouse Kulakundalini, the coiled serpentine. This coiled serpentine is nothing but jeevabhava (fundamental negativity). Since this jeevabhava is seated at the spines of all individuals it varies from person to person, because this jeevabhava coming in contact with higher bhava or Shiva-bhava partakes those qualities. But the jeevabhava of others, where it has not come into contact with higher bhava or Cosmic Bhava, is different. Hence Kundalini of all the persons is not one and the same. This Kundalini remains seated at the base of the spine. This base is known as Kula and the person who arouses this

Kundalini from Kula is known as Kulaguru. Kula generally means family. Here it does not mean the family in that sense but it is the base of the spine and the Sadguru can arouse it. Hence the Sadguru is known as Kulaguru: The preceptor who is able to arouse Kundalini.

Iishvara Pranidhana does not only finish here. It includes within itself the ten commandments and Asanas. The following of the commandments help in the withdrawal of mind otherwise the mind suffers from guilty consciousness and the withdrawal may not take place. The ten commandments or Yama/Niyama are the base for spiritual progress and spiritual practice helps to raise this Kulakundalini which thereby strengthens the moral code. So moral code and spiritual practice are interdependent. Morality is the base of spirituality but it is not the end.

Asanas are also included in the first lesson. These yogic asanas are not crude exercises. They are physio-psychic in character. Analysing the different psychic tendencies of man, different asanas have been given. Seeing the particular posture and benefit the particular name of an asana has been given. Mayurasana if done for example looks like peacock. By doing this posture one can be able to digest even a snake like the peacock taking it and digesting but it should not be done like that. This goes to show that this asana can give a lot of capacity of digestion and any heaviness of the body or in the stomach can be removed by the practice of this asana. Gomukhasana is a posture that looks like cow. So it is known as cow posture. It brings about gentility that we generally find in a cow. All asanas have been researched by great seers and it is a very vital part of Hatha Yoga. Generally the psychic exercise is not able to give purity of body and mind quickly. So asanas are given so that the glands and nerves are regulated and made balanced by its practice.

Asanas in themselves cannot give realisation because they remain confined to physicality and to some extent of the psychic sphere that is Asanas purify Anamaya Kosa. This Anamaya kosa or physical body becomes impure that is it becomes static and mutative. Hence purity is necessary. Asanas regulate the secretion of the glands and because of the balanced secretion from the glands mind is not overpowered by the vrttis. Hence for controlling the vrttis asanas have a vital role. All the physical postures are some kind of asanas or the other. There are innumerable asanas but some main asanas are there which are about 40 to 50 in number. It has been told earlier that asanas are no crude physical exercises hence there are some definite rules for yogic exercise. In the absence of following rules one can invite trouble and



danger. Hence it is advised that asanas should not be done reading from the books but should be learned from some expert. Moreover all asanas are not suitable for all hence suitable asanas have to be done, as for example a man suffering from high blood pressure should not do shoulderstand or headstand and so on and so forth. Without asanas also body and mind can be purified but it will take too long and the aspirant will lose patience and thereby leave the path. Together with the asanas there is need of sentient food which has a definite effect in the formation of physical and psychic bodies.

Therefore the first lesson of Raja Diraja Yoga, if done perfectly, can lead a person to Savikalpa Samadhi. This Savikalpa Samadhi is Brahmajnana. Here one knows what one is and all one's eight (8) fetters (Astha Pasha), that is Ghrina (hatred), Shanka (doubt), Bhaya (fear), Lajja (shame), Jugupsa (concealing), Kul (sense of family prestige), Sheel (vanity of culture), Man (sense of respect for oneself) and six (6) enemies (Khadariipu) - Kama (desire), Krodha (anger), Lobha (greed),

Moha (attachment), Mada (vanity) and Matsarya (backbiting) - are controlled. The culmination of the first lesson is the pinnacle of sentient force and under this sentient force all the static and mutative forces remain. They are not able to disturb the person. It is too difficult to give in writing their state of mind of this attainment. In one sentence only it can be said that the mind is completely steeled. It remains internally unaffected though externally it seems to be affected. The first lesson can lead a man to Savikalpa Samadhi but Sadguru for the good of the disciple keeps the doors of occult powers closed because by the exhibition of those powers the higher state of Nirvikalpa can be disturbed. In the first lesson of Raja Diraja Yoga the Ista Mantras have been given by Lord Krishna, Bhairava, the son of Shiva and by Lord Shiva himself. Different Mantras are given to different people according to their Samskaras. The matter is known to the Acaryas which is prohibited to say in the book. So it is not given here.

cont. from p.12

it. Hence for preservation of peace, spiritual practice and fight against superstitions is necessary.

Relief from Dukha (sorrow) is the main desire, without fulfillment of this desire, peace is not possible. This remission is called Nivrtti. Nivrtti is of two types, one is called Nivrtti and the other Atyantikii Nivrtti. The thing which helps in getting the remission of Nivrtti is called Artha. But Artha is purely physical and so can bring only physical and temporary remission. For everlasting freedom from Dukha, Paramartha is the only remedy. Paramartha does not bring only remission which is temporary, but everlasting freedom from Dukha. Hence Atyantikii Nivrtti can be had only by Paramartha, which relieves one of all Dukha, physical, mental and spiritual. This Paramartha can only be had by Sadhana, that is spiritual practice. For maintaining peace, psychic equilibrium is necessary, and for maintaining this equilibrium, freedom from all Dukha forever is necessary. Freedom from Dukha or Atyantikii Nivrtti can be had only from Paramartha, and Paramartha can be achieved only by Sadhana, that is, spiritual practice. In our Marga spiritual practices begin from the age of 5 (five) of a child. From the very beginning of a child's life he is initiated into spiritual practice. The spiritual practice with the advance of a child's life also advances and brings within its scope not only mental sphere,

but also bodily development. The Sadhana or spiritual practice of our Marga does not teach foresaking the world. It teaches right and correct use of all property, crude or subtle. Our Sadhana is a systematic and scientific method for physical, mental and spiritual progress and advancement by which permanent psychic equilibrium, and by that ever-lasting peace is established.

**FIGHT AGAINST SUPERSTITION:-** The Svabhava of mind is to become like it's object - Superstition of any kind social, psychic or spiritual influences the mind to such an extent that mind, due to it's worry leads a man to trouble. The mental equilibrium of a person believing in superstition is disturbed, and the result is not only loss of peace, but the person is also led to do some action which is detrimental to him. This only further strengthens belief in superstition. Any ordinary incident is magnified and attributed to any Durlaksana or bad omen by the believers of superstitions. It is only due to the mind's property to become like it's object that people see ghosts which are purely a mental creation of the persons who believe in superstition. If only these persons had the courage and mental strength to catch the ghost, they would very soon realize their mistake of believing nothing to be something. Such superstitions have not left any field uncontaminated. In social sphere there is no dearth of superstitions. Witch craft, widowhood, etc...are the curses in society only due to such superstition. In



psychic spheres also there is deep rooted superstitions like the belief in ghosts, Bhoot etc. Not only this, but superstition of Shraddha, etc. have also bound down even the progeny of a person. In spiritual field also ignorant people have been forced to do so many things only because of the deep-rooted superstition of heaven and hell. All these only disturb the psychic equilibrium and bring discord and worry in society. For preservation of peace, the fight against superstition is of prime importance.

In our Ananda Marga, none of these superstitions have been given any place. In social field, witch craft has been discredited as only psychic creation of some Kusamskarii person. Widows have been given the same status as married girls. There being no restriction on their dress, behavior or living, etc. Exercising any influence on widows to adopt a particular pattern of life based on social superstition or disallowing their presence in social functions, is strictly prohibited. The psychic superstitions of ghosts and Shraddha, etc. also do not find any place in our Marga. Belief in ghosts is only imaginary, and performance of Shraddha by giving Dara to Brahmins for taking the departed soul across Vaetarnin (?) river, is only a psychic misrepresentation inculcated from the very beginning. These ideas are not rational are therefore believing them is not correct, is the view taken in our Marga.

Spiritual superstition of hell and heaven and fear of God make the individuals suppressed and lose his peace. Not infrequently fear of such superstition has a very undesirable reaction on individuals and thereby causes a breach of peace. In our Marga, spiritual practices are based on rationality. Fear and superstition do not take any part in it. A systematic and scientific method of spiritual practices in our Marga leaves no place for these superstitions.

It will then be seen that ideal society will come into being only when there is, unity, social security, and peace.. To provide for such a society our Marga has a foundation on Brahma as a common ideal. Unity in our Marga is secured by evolving a casteless society where capital punishments are prohibited, and all take part unitedly in social functions irrespective of caste, creed or race. In such a society, social injustice due to trade wise distinction, sex or race is not possible. Our Marga further strengthens the society by refuting and discouraging all superstitions whether social, psychic or spiritual, by providing a systematic and scientific method of spiritual practice and code for physical, mental and spiritual progress, and advancement towards permanent peace in an ideal society.

#### ANANDA MARGA SUBMITS STATEMENT OF EXCESSES TO THE SHAH COMMISSION

With declaration of Emergency in 1975, the then Congress Government let loose a reign of terror and persecution throughout India. Of all the organisations, the Ananda Marga was the worst affected. Thousands of its whole time workers and general followers were arrested and persecuted and harassed in all conceivable ways. Hundreds of its schools and colleges, orphanages and hospitals, relief and tribal welfare units were sealed, its properties were confiscated and later auctioned at throwaway prices or distributed among the favorites of the District Administration. Four Margiis detained during the Emergency died in Jail as a result of persecution.

Anandanagar, the Headquarters of AMPS Central, was the most heavily damaged. The entire properties and buildings of 18 units at Anandanagar including college, school, hostels hospitals etc. had all been either looted or damaged. The same thing happened to all other AM schools, homes, hostels, jagrtis or presses from Kashmir to Cape Camorin and from Bombay to Assam.

With the setting up of the Enquiry Commission to be headed by Ex-Justice Mr. J.C. Shah to look in to excesses and abuses of power done during the Emergency by the then ruling Congress. The General Secretary AMPS has submitted a detailed statement of the excesses and heavy damages caused to AMPS.

(taken from 'Supreme Guide')

*CORRECTION: On behalf of the previous editor of PRANAM I would like to make an apology for the attribution of the quotation on the back cover of the JUNE PRANAM to Shrii Shrii Anandamurti. This was actually Sri Aurobindo's statement.*



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Dada Narada Muni,  
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Dada Arun Brc.  
C/- Noumea Unit.

Brci. Mahashveta Ac.  
C/- SLTC

Brci Tilottama Ac.  
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# NEWS FLASH !!

6 Sept. 56 A.Y. (Ananda Yuga)  
Sydney

Namaskar brothers and sisters---

Today's mail has brought with it some rather grim news which I felt it most important to be communicated to you without delay. Attached below is a note apparently claiming responsibility for the recent fire at the Indian High Commission building in Canberra and making further threats. What is so important about the note is the clear suggestion that the author(s) of this note are Margiis. This I find highly unlikely and would suggest instead that there is at least an equal probability that this note was engineered by the Indian CBI for the obvious purpose of incriminating us. Personally I think we may judge the authenticity of the note by seeing how seriously the Government of India considers the fulfillment of the demand contained within the message.

In any event this circular is simply to keep you informed, and at this time let me also state categorically that there is no organization in Ananda Marga which works directly with Prout. Furthermore there is also no organization connected with the Proutist Universal ( of which Gary Coyle is in charge ) which sports the name, Universal Proutist Revolutionary Federation ( and please note that further information concerning activities of Proutist Universal should be solicited directly from Gary or any Prout workers ). Finally let me say that under no circumstances do we condone such types of threatening letters much less arson or assassination. All Margiis should please take heed and be clear on these basic points of fact and morality.

We will of course be turning the Note we received today over to the police to assist in their investigation of the fire ( which we understood has caused about \$175,000 worth of damage ); however, in accordance with our strict policy we will have nothing more to say on this subject that what is contained herein, nor will we be entertaining any police visits or further enquiries.

With best wishes always-----

Your brother in HIS Holy Name  
Ac. Abhiik Kumara Brc.  
Acting Sectorial Secy.  
Sydney Sector

message to prime minister moraji desai

after almost six years the universal proutist revolutionary federation has grown tired of waiting for the release of political prisoner and founder of prout shrri p r sarkar

we have already begun revolutionary reprisals against the indian govt most recently evidenced by the successful fire bombing of the canberra high commission building

now after very careful consideration of all our alternatives we have decided to escalate our operations and to begin assasination of indian govt representatives and lackeys unless shrri p r sarkar is immediatley and unconditionally released

know that we are established throughout the world and action may takeplace anywhere we shall not fail because we are ready to give our lives for this cause already five of our men were murdered in 1967 one more in 1969 three have self immolated and four died mysteriously during the emergency

mr desai you have been given warning as to the intentions should you fail to take the necessary steps the blood of your public servants and countrymen will be on your hands

central command  
u p r f australia



MY Love and Affections and MY Blessings are  
always with you. But those that hold the flag  
CONTINUOUSLY, marching to the tune of the  
Cosmic Energy, they alone will be the heroes,  
and they alone will be able to carry on the  
task of the Supreme, and they alone will be  
the FUTURE VANGUARDS, and THEY WILL CREATE  
SUCH A SOCIETY THAT LOVE AND HUMANITY WILL BE  
ESTABLISHED.